SYDNEY ANARCHO-COMMUNISTS

#4

APRIL 2021

ACKNOWLEDGEMENT OF COUNTRY

We acknowledge that the land that we have been meeting on, organising on, and living on is stolen land. It belongs to the traditional custodians who never ceded their sovereignty to the colonial forces of Britain who, with brutal force and malicious cunning, invaded over 200 years ago. First Nations people have been engaged in a war of resistance ever since, and settlers must acknowledge their complicity in the structures of hierarchy which have facilitated their domination, and strive to be genuine allies in this de-colonial resistance. Colonialism is the product of the illegitimate hegemony of capitalism as facilitated by the state, whose falsified national borders justify the racism and oppression which continues to affect Indigenous people, refugees, and ethnic minorities globally today. This is why de-colonial struggle does not exist in isolation; it is at the heart of our resistance to capitalism, the state, and interacts with all illegitimate hierarchies which foster oppression and exploitation in these names.

We acknowledge the sovereignty of the Dharug, the Kuring-Gai, the Dharawal, the Comma, the Cammeraigal, the Borogegal, the Garigal, the Cadigal, the Wangal, the Wllumattagal, the Bidjigal, the Boorooberongal, the Cabrogal, and the Gweagal people, and any other nations on whose land we reside in the so-called Sydney region. We pay our respects to elders past, present, and emerging on each of these lands. We acknowledge that the ally-ship of settlers in our spaces will more often than not be inadequate and require a constant state of re-learning, however, we hope that we can put into practice the principles of de-colonisation to the best of our ability, and remain committed to the enactment of these principles.

INDEX

JUSTICE AND ABOLITION
Madden Gilhooly

8
LOOKING UNDER THE HOOD OF THE IDENTITY POLITICS DEBATE
Daniel Rashid

17
ORGANISING THE UNEMPLOYED: THE ROLE OF THE LUMPEN-PROLETARIAT
Sam Murray

18
INTERNATIONALISM & IMPERIALISM
Anonymous

22
SAFETY IN THE TIME OF CORONA: A MUTUAL AID CASE STUDY
Mikhael Erzengel

26
KID'S KORNER COMMUNIST CROSSWORD
Daniel Rashid

28
LETTERS TO THE BULLETIN

30
FURTHER READING

SPECIAL THANKS
Cover Design - Percy Hill

JUSTICE AND ABOLITION

Madden Gilhooly

"Capitalism doesn't exist without cops because cops are the violence workers that fabricate and maintain relations of private property that are fundamental to capitalism."
David Correia and Tyler Wall, 2018, from 'Police: A field guide'

After George Zimmerman got acquitted in 2013 in a Florida courtroom for the murder of 17-year-old Black teenager, Trayvon Martin, the hashtag #BlackLivesMatter sparked a new freedom movement. On August 9 2014, police officer Darren Wilson shot Michael Brown - an unarmed teenager- in the back and chest. The next day on August 10 2014, protesters filled the streets of Ferguson, Missouri, demanding justice. The Ferguson uprising was fueled for months by conscious, rageful testimonies of racist, exploitative, militarised police departments and the apparatuses of the legal system that legitimises police violence. In the streets of Ferguson we saw young Black folks organise around a vision of Abolition; the complete dismantling of police, prisons and the tendrils of the Prison Industrial Complex.

Fast forward to May 25 2020 in Minneapolis, Minnesota, where unarmed Black man George Floyd shouted "I can't breathe" while police officer Derek Chauvin held his knee on Floyd's neck for 8 minutes and 46 seconds until he was no longer breathing. The whole 8 minutes and 46 seconds was filmed, the brutal truth of police existence projected around the world. So, in June 2020 the Black Lives Matter movement resurged from the release of film capturing George Floyd's murder by a police officer, the subsequent murders by police of Breonna Taylor as she slept in her bed, Tony McDade, Rayshard Brooks, David McAtee, Walter Wallace, Dion Johnson and the murder of Amaud Arbery by racist vigilantes. Protestors took to the streets in major US cities and rural towns in solidarity across the world. Their signs read "I can't breathe", "Justice for George Floyd'' and "Defund the Police!".

These are familiar narratives and they present an all too familiar clouded analysis of policing as another angle of US-American exceptionalism - police murdering unarmed Black folks is always happening and only within US territorial borders. But we know this not to be true. Police violence is an international phenomena. Police violence is familiar to the First Nations communities of this continent with more than 450 Aboriginal and Torres Strait Islander deaths in custody since the 1991 Royal Commission into Aboriginal Deaths in Custody. In the streets of so-called Australia, when protestors marched in solidarity for US-based comrades in June 2020, they also spoke the names of First Nations comrades killed in police custody; David Dungay, Tanya Day, Ms Dhu, Kumanjayi Walker and more recently there has been five re-

corded Aboriginal deaths in custody since March 2nd 2021. In the first four months of 2020, police killed 606 people in the state of Rio de Janeiro, in Bolsonaro's Brazil. Adama Traoré, a Black man, was killed in custody after being restrained and apprehended by police in France. Rashan Charles, Sarah Reed or Edson Da Costa - all black deaths in custody on English soil.

Police; same story, different lands.

The project of police Abolition is theoretically congruent with Anarchist principles; the dismantling of unjust, archaic institutions that serve to stifle the freedom of individuals deemed surplus by Capitalism and building anew by reconceptualizing safety, justice and repairing harm. The 2020 resurgence of Black Lives Matter has radicalised another wave of workers globally with Abolitionist demands. This highlights the fact that many newly politicised and mobilised folks are entering political spaces through the prism of Abolitionism, and are keen to engage in movement thinking, building and organising. Our political education praxis must prioritise the urgency of Abolition and acknowledge the centrality of street public intellectuals in their fight for self-determination and justice on the unceded Gadigal lands in which our Reading Group meets and global lands separated only by borders re-territorialized by bourgeois power.

Politically, Abolition can be thought of not simply as a set of demands to dismantle police, prisons and the Prison Industrial Complex, but rather as a pedagogy of justice congruent with revolutionary political economy perspectives, imaginations and analysis. In definition, grassroots Abolitionist organisation, Critical Resistance, articulates Abolitionist practice and strategy as dismantling, changing and building[1]. This essay is written with an introductory lens in the interest of accessibility and as a foundation in which to build on within this publication.

Those identifying with Anarcho-communist pedagogy are well-versed and on-board with the theory and revolutionary imagery of the Abolition movement. However, as was raised in our Reading Group discussions on justice, in the event of being faced with an issue of safety that regardless of political education, it is likely or “clear" that people would still call the cops in that instance because we are not yet faced with any other viable options. This is a common point of tension in Abolitionist discussions, and all revolutionary theoretical mapping; what do we do in the meantime? When this was raised in our Reading Group, some pushed back highlighting that in actuality, not everyone does call the cops when they are faced with an issue of personal, familiar or communal safety. In fact, we know that communities that are policed at greater rates, Black and Brown communities, poor communities, queer, trans and gender diverse folks, First Nations communities, immigrant or undocumented communities, sex workers, are less likely to call the cops. This is because they, often the furthest removed from wealth and capital, know that the cops do not exist to protect them - the cops exist to further criminalize

1 See Critical Resistance at: http://criticalresistance.org/about/cr-structure-background/

their bodies, families and communities[2]. So, those of us who have greater proximity to safety and "protection" of the police due to the intersecting perceived value of our bodied and communal experiences, our solidarity to comrades as listed above requires us to commit ourselves to not call the cops. This is what it means to practice Abolition, to consciously and intentionally be in the process of dislodging the police-logic embedded in our brains. We must remain staunch in knowing that police exist not to keep the peace but to guard capital. The question Dr Davis posed has been answered not only by Dr Davis herself, but by several generations of Black organisers and scholars: prisons (and police) are indeed obsolete[3]. We must embed a new heuristic in our consciousness: we do not call the cops, we keep us safe[4].

Abolition requires us to challenge then reframe our current understanding of "common sense" as it relates to how and when safety and justice occur. "Common sense" conceptions of the world regulate our daily lives. Racial Capitalism, that is to say all Capitalism, has evolved institutional frameworks whose function is to warp common sense understandings of safety and justice into an abstraction digested by the masses[5]. Such institutional frameworks, like the Prison Industrial Complex, will constantly remake and legitimise themselves symbiotically with Capitalism. This process of legitimising the existence of policing and prisons manifests a "common sense" approach that delivers neoliberal policies like Broken Windows, that can be commodified by U.S. academic-police teams and exported around the world[6]. The task of critiquing the legitimised "common sense" logic of police and prisons equalling safety and justice is to, as Geographer David Harvey states, "penetrate the underlying meaning of such phenomena and to explore their ramifications for daily life[7]." The police are the protectors of capital and private property. Police exist therefore to legitimise Capitalism.

The relational importance of changing and building, as core to Abolition, is just as important as the dismantling of police and prisons. The most common pushback against the Abolition of police and prisons is: "well, what will we do about all the murderers and rapists?". This question lends to our previous discussion about "common sense" and the internalisation of what David Correiaia and Tyler Wall define as "copspeak"; how the police see the world[8]. Security is essential to the justification of prisons and policing. All that police do is justified in the name of security[9]. Police shoot to kill unarmed Black people in the name of security, police arrest children for "misbehaviour" at school in the name of security, police imprison mothers in the name of security. The obsession with security shapes the violence of police work and

2 Gilmore, R.W., 2007. Golden gulag: Prisons, surplus, crisis, and opposition in globalizing California (Vol. 21). Univ of California Press
3 Davis, A.Y., 2011. Are prisons obsolete?. Seven Stories Press
4 See Mariame Kaba's list of key Abolitionist texts: http://www.usprisonculture.com/blog/essential-pic-reading-list/
5 Harvey, D., 2006. Spaces of global capitalism. Verso.
6 Gilmore, R.W. & Gilmore, C., 2016. Beyond Bratton. in Policing the planet: Why the policing crisis led to black lives matter. Camp, J.T. and Heatherton, C. eds. Verso Books.
7 Harvey, D., 2006. Spaces of global capitalism. Verso.
8 Correia, D. and Wall, T., 2018. Police: A field guide. Verso Books.
9 Correia, D. and Wall, T., 2018. Police: A field guide. Verso Books.

perpetuates the mythology of the liberal democratic state as the protector from "outsider" violence. The most truthful answer is most people who have murdered or raped are not visited by the police and do not go to prison. Rather, many are tasked with shaping policy. We need not look further to find perpetrators of sexual violence than the so-called Australian Federal ministerial cabinet, their staffers, and members of the US Supreme Court. Ironically - but not surprisingly - rapists and murderers also hold positions at the London Metropolitan Police. We are encouraged to be numb to the fact that political leaders of nation-states send soldiers to war to kill and be killed, supported by the ideology of war that is protected by international law, with no one dragging them into a courtroom to face charges of murder. Hardly any perpetrators of horrific war crimes face justice for the terror and devastation they've wrought - national leaders allow media to sanitise their crimes with myths of "targeted bombings" and narratives of "defending democracy".

So, how do we, as staunch Abolitionist Deb Kilroy posits, "reimagine justice"[10]? Simply, there is no one answer. We should not be looking to replace the Capitalist functions of police and prisons with one solution. Furthermore, we should not fall victim to the necessity of having all the answers. The project of Abolition is revolutionary in thought and praxis.

2020 did sound different to many of us alive to the trajectory of freedom movements, especially those who had come to Abolition through the teachings of Dr Angela Y. Davis, Dr Ruth Wilson Gilmore, Mariame Kaba, George Jackson, Dr Robin D.G. Kelley and Debbie Kilroy here in so-called Australia. Seeing and hearing masses of people on the streets yell Abolitionist demands like "Defund the Police" and "Abolish the Police" felt nothing short of revolutionary. Let us remain firm with that momentum, lean into our political education consciously and intentionally, and seek the rigorous analysis of our revolutionary comrades.

10 Kilroy, D., 2018. Imagining abolition: Thinking outside the prison bars. Griffith Review, (60), pp.264-270

I soon discover that the black workers all take lunch and breaks in the locker room. The Mexicans, most of whom work on the fill line, have fashioned some benches and sit near the line. The two groups don't mix. I try taking some breaks in both spots. The pipe fitters ask me why I do this. I tell them so I can get to know people. They shake their heads in disbelief. I suspect the new white maintenance guy is a disappointment to them.

The Mexicans speak mostly in Spanish. Mine isn't so good, but I understand enough to learn that they think the blacks are lazy drunkards and would steal the shirt off your back. The black workers have a similar low opinion of the Mexicans, or "Spanish" as they call them. They believe they are all "illegals", steal and "they can't even speak American".

The pipe fitters mentioned in the first paragraph were some of the only whites in the factory; they were also in some of the more comfortable positions. They ate their lunch in a whites-only locker-room, where they complained about how the "n_____s do this and the n_____s do that", making fun of the "stupid shit they do", and so on.

The approach of the STO was to deal with racial divisions on the shop-floor by attacking the dividing lines themselves, and organising around demands that would tackle them head-on – like having more black workers recruited into skilled positions. This contrasted with the approach of much of the rest of the left, which centred around common demands that would unite all workers, like an across-the-board increase in pay. The process of common struggle would then, according to its proponents, bring workers of different races together, shattering racist illusions due to the necessity of uniting all workers if the struggle was to succeed.
STO took issue with this approach, because they believed it papered over material segregation that existed in the workplaces. The unity was shaky, because bosses could easily pick it apart, leaning on the white-skin privileges of the white workers. After the struggle was over, they simply reverted to their old patterns.

In the case of some of Ranney's workplaces, the existing union was corrupt and formed a sort of pact between the bosses and the mostly white workers it represented. In one instance, Ranney's organising against a mediocre union-negotiated contract led to him being assaulted by a union agent, who said things like "what I want to know is what the fuck you think you're doing stirring up all the n_____s around here". The wildcat strike proceeded anyway, but primarily with black and Latino workers.

In such instances, can we really afford to be cynical about the white privilege concept? Its validity can be disputed or accepted, but it must be taken seriously; it is a product of the sincere attempt to further the class struggle by breaking down internal class segregation.
Perhaps the reason "privilege theory" takes the odious form it does is because it largely comes

out of the rare fields where one's status as a non-white can be leveraged for individual advancement – academia and activism.

I had personal experience with this at university. Being of mixed-ethnicity is a mundane fact in and of itself, but it was possible for me to leverage it in the right way to make certain points or write essays in a manner others couldn't. There's a certain kind of (usually white) academic that expects every opinion from a non-white (or non-male, non-straight, non-cisgender, etc.) student to begin with "as a ____ person…", and they will grade you accordingly.

These bizarre expectations take even stranger forms in certain activist circles, where the "as a ____ person…" prefaces become ritualistic. Being indigenous, say, allows you to take a more prominent role in activism surrounding indigenous issues, and you will accordingly become the focus of attention of left groups seeking to recruit, who know your identity makes you more valuable to them than others.

One can call this line of thinking overly cynical, but some real-life examples prove the point. In September of 2020, it was revealed that the professor Jessica A. Krug, a white woman from Kansas of Ashkenazi descent, had been posturing for nearly her entire professional life as "Jessica La Bombalera", an Afro-Latina Puerto Rican from Harlem. It was on this basis that she wrote her academic literature, and became a tenured professor at George Washington University.

Krug mentioned in her mea culpa Medium post that her decision to adopt the guise of a fair-skinned Afro-Latin woman was driven by depersonalisation, stemming from severe childhood trauma. Yet, this doesn't seem to be the whole picture; Krug's post seems to have been written under emotional distress and panic so severe that it becomes incoherent: "I should absolutely be cancelled. No. I don't write in passive voice, ever, because I believe we must name power. So. You should absolutely cancel me, and I absolutely cancel myself". It, naturally, cannot give us the whole story.

It's worth quoting Touré F. Reed at length on the Krug case:

"While much ink has been spilled on explorations of black angst about the frequently acknowledged fact that some white liberals and even conservatives like "their blacks" to share the same class sensibilities, we rarely consider the equally true fact that some white liberals, and even conservatives, like "their blacks" to fulfill their fantasies about the forever unknowable, forever exotic black other. That's what "so and so isn't really black" is partly illustrative of. This is what's driving the demand for essays and memoirs on "black rage." And this was also, very clearly, a critical component of Jessica Krug's academic market niche.

However offensive Krug's act is — and it is very offensive because it was a front — the demand for

her performance is even more offensive. Indeed, the demand for the product Krug was selling merits far more attention than she does. Why? Well, Krug may have done damage to some people herself. But some of the people who bought her performance of blackness will continue to do damage to black and brown people, precisely because Krug tailored her racist performance to mesh with her intended professional audience's racist presumptions about "black authenticity" — whatever that might be."

One can compare this atmosphere with Ranney's world of segregated lunch areas, shit pay, shit conditions, and the threat of immigration police invading your workplace and deporting you. What advantages would a white cleaner in a factory gain from claiming themselves to be non-white? All it would get them is a demotion, a sacking, or a visit from "La Migra" to make sure their papers are in order. In such an atmosphere where the possibility of individual advancement is so limited, collective advancement becomes much more pertinent.

The debate about identity politics will rage on. Too many journalists, academics and petit-politicians on both sides of the debate have too much invested to give it up so soon. My only hope is that intensified efforts on the part of socialists to operate in working-class communities will give these debates a more productive character. Such an engagement will also help localise our understanding of identity, shedding certain analyses that are primarily imported from America – for instance, the prioritisation of race over ethnicity and language as the primary social dividing lines. It may also work against the generic "anti-identity politics" tendency, which posits a simplistic class-based identity as an alternative to equally simplistic race or gender-based identities; the solutions offered are usually equally superficial, and tend to cluster around support for people like Bernie Sanders and Corbyn.

A practical, living, breathing analysis of ethnicity, gender and other social divisions can only come from the places where those divisions are created: in the logistics centres, in the brothels, in the family, in the construction sites, and in all the areas of our society that, in one way or another, serve capital – the areas that could one day usher in the changes needed for society to, instead, serve humanity.

ORGANISING THE UNEMPLOYED: THE ROLE OF THE LUMPEN-PROLETARIAT

Sam Murray

There is nothing like a pandemic and an accompanying economic crisis to sharpen a question that has been perennial since the birth of capitalism: what is the role of the unemployed in resisting capitalism and building a libertarian socialist future? Left strategy has traditionally placed all focus on the working class, due to the power they hold as those who create the worldaround us and produce profit for their bosses.

Those outside of the official wage-labour relationship, disparagingly called the 'lumpenproletariat' by marxists, include many different types of people: the long term unemployed, new ex-peasants living in slums on the fringes of global south megacities, those working in criminalised areas like drugs or sex work, and racialised underclasses in the global north. With more than a million officially out of work in Australia, and millions more permanently outside of the workforce, building power amongst those out of legal work is a pressing task for a revived workers' movement. The article "Bakounine: Lumpenproletariat, canaille et révolution" by Jean-Christophe Angaut addresses conversations between Marx and Bakunin on who, exactly, makes revolution and why. Marx thought that it was only the industrial proletariat, disciplined and forced to cooperate in large numbers by capitalism, that are the potential socialist revolutionary agent. Capitalism, for Marx, produces its own gravediggers, by creating the organised working class who have nothing to lose by rising up in revolution. The 'lumpenproletariat', on the other hand, were useless hindrances to socialism, who would waver or be bought off by the ruling class when the time came.

For Bakunin, one of the originators of anarchism, the picture was more nuanced. Capitalism created a massive working class capable of confronting bosses, but it also domesticated that class, brutalised it into obedience. Bakunin saw much more of a role for 'rascals', traditions of opposition to capitalism that persist in spite of and outside of capitalism. While Bakunin saw the working class as a revolutionary force, he thought it would become a revolutionary force only as it destroys its own status as the working class. After all, a socialist society is not one where the working class is dominant; it is one where the working class ceases to be the working class, as all classes are dissolved. It is in revolutionary struggle that the unemployed student, the tramp, the nurse and the factory worker all stand united by common purpose, overcoming the class distinctions that defined them under capitalism.

Fanon also had a more complex view of the relationship between the industrial working class and other social fractions than Marx. In what is perhaps the defining trait of leftist social analysis, Fanon focused on how different social groups act over time and the tendencies that

emerge from the different, contradictory positions of those groups. He saw revolutionary potential in the peasantry and declassed masses of the Global South, and argued that the urban workers of colonial or recently de-colonised nations really did have something to lose as a relatively privileged strata within the colonial system. Fanon criticised what he saw as a lack of serious effort on the part of the urban nationalist leadership to engage with these elements. If the lumpenproletariat is unreliable and vacillating, it is so partly because it has not been organised and educated by more class-conscious leadership, which in turn left that leadership isolated at crucial moments.

The 'lumpenproletariat' is not particularly useful on its own as a term, as it obscures a variety of important differences. Australia has some number of long-term unemployed who have been locked out of work, particularly among indigenous people and those too old to be hired in an ageist labour market. But it does not have a massive racialised, urban underclass who make up a good proportion of the country's population quite like America or France[1]. This is partly a product of Australia's relationship to its colonies: while America and France permanently import massive populations from the Global South to act as a cheap labour force, the cheap labour from the South Pacific that do seasonal agricultural work here are kept on strict visas that prevent them from moving here permanently.

The fact that the Australian ruling class doesn't wish to establish a permanent racialised underclass is more than just fidelity to white supremacy. It is also an acknowledgement that permanent underclasses threaten capitalist stability. The eruption of struggle seen in America last year after the murder of George Floyd originated in the racialised underclass of Black America, at a moment when many or most were unemployed due to a pandemic. This revolt was perhaps the largest the USA has ever seen, sending the president into a bunker and the country to the brink of martial law. This revolt was not workers revolting as workers: no one seized their factory or formed a soviet. Arguably, this represented a strategic weakness. Capitalism relies on the working class to function: 'all they have to do is to put their hands in their pockets and they have got the capitalist class whipped'. This is the strategic power of the working class that socialists and anarchists have always been right to emphasise. But there are other sources of power than the workplace, other strategies of resistance than the strike. As Black Lives Matter and all of the other massive revolts that have shaken the world since 2011 demonstrate, there is also power in the streets. By blocking roads, railways and city centres people can interrupt the circulation of commodities (rather than a strike, which interrupts their production). Holding space in the streets has brought down multiple regimes over the past decade, and mass protests and riots have won reforms and defeated ruling class offensives.

1 Large indigenous populations in places like Redfern and Fitzroy resembled the outer boroughs of New York or the Banlieues of Paris, but that concentrated population has mostly been displaced by gentrification.

The care work needed to maintain struggle, whether a strike or a revolution, can also be done by those outside of the traditional wage system, and it is worth mentioning that the lion's share of those outside of the wage system are women. Sex work, reproductive labour (like caring for children and the elderly) and informal domestic labour are all highly feminised, but the emphasis on relationships and care needed for these jobs is indispensable for maintaining the social solidarity needed to win. Education and winning the battle of ideas is also something that can be done by those who are time rich but money poor, for instance precariously employed students and research staff. And in a revolutionary situation, it doesn't much matter whether one used to collect pay cheques or dole cheques when you have a gun in your hand.

None of this directly answers the question of how anarchists can organise amongst those outside of the wage system today, in Australia in 2021 (or the 16th month of 2020). But it is instructive to think of what the pressure points of capitalism are, and the roles different sections of the 'lumpen' might have in targeting these pressure points. Australia's roughly one million officially unemployed people are subject to the bullying of 'job service providers' ('JSPs'). These were created under the Howard government to force those on benefits to jump through humiliating hoops and supplicate themselves to prove they are worthy of the measly payments that grant them the privilege of not starving to death[2]. They have the power to force those assigned to them to do tasks like go to resume writing classes, on the threat of suspended payments. This threat turned into reality for tens of thousands in 2019, when nearly fifty thousand Jobseeker recipients had their payments mistakenly suspended for allegedly breaching the rules of their job search plans. These job search plans were given to them by their JSPs, but were acknowledged to be faulty upon review[3].

Each of these centres is relatively small, bullying perhaps a couple of hundred unemployed people each. It could be possible to organise at a particular job service provider, building a base amongst the unemployed there and extracting concessions from the JSP with threats of disruption or mass transfer to another JSP (job service providers are private companies paid by the government per unemployed person on their purvey). Another potential pressure point is public housing. 800,000 Australians still live in public or social housing, and that housing is under active assault by local and state governments looking to sell it off to build apartments for yuppies. Public housing communities are geographically concentrated and have a group of people united by the common interest of keeping their homes, so are a natural point of class organisation. Concerted community campaigns around housing have been successful in the past, with the legacy of eviction defense in the 1930s full of lessons for radicals today[4].

2 https://www.abc.net.au/news/2020-06-24/jobseeker-recipients-fear-end-of-coronavirus-supplement/12379806
As reported by the Salvation Army's Maj. Paul Hately, the reduction in COVID-19 social support is already resulting in people skipping meals and medications https://www.smh.com.au/politics/federal/charities-call-for-more-jobseeker-support-amid-pressure-to-pickup-the-slack-20210308-p578p8.html
3 https://www.theguardian.com/australia-news/2019/oct/25/jobseekers-had-payments-suspended-for-breaching-rules-in-faulty-job-search-plans
4 http://www.peopleshistory.com.au/index.php/2020/04/16/episode-2-the-unemployed-workers-movement-in-1930s-sydney/

Anarchists have always understood struggle in broad terms, as being something waged by the entirety of the oppressed masses, not a narrowly defined class segment. The unemployed, the under and precariously employed and those on the fringes of the wage relationship make up a massive segment of humanity, and they have agency in fighting for their own liberation. Anarchists need to think strategically about the particular struggles where we can intervene to clarify and intensify that struggle. Australia has a massive and punitive welfare bureaucracy, a barely survivable unemployment benefit and a housing crisis, and we can see countless examples of resistance at these sites. There is work to be done.

INTERNATIONALISM & IMPERIALISM

Anonymous

Imperialism and colonial expansion are phenomena which have been occurring for hundreds of years. Justified and then further perpetuated by racism, imperialism has resulted in the subjugation of the Global South to international capital, a process tempered by racist and white supremacist ideology which has been encouraged and let to fester for hundreds of years. This article will aim to outline some possible definitions for imperialism and describe their implications. It will describe Australia's role as an imperialist power in the Pacific, and then outline the importance of internationalism as a revolutionary principle to overthrow capitalism and its imperial foundations.

PRIMITIVE ACCUMULATION AND IMPERIAL EXPANSION

As Marx points out, inherent to the development of capitalism is the process whereby new economic forms develop in the shell of old social formations. When productive forces outstrip the capacity of the social form corresponding to them to facilitate the expansion of production, the ruling classes use their material power to attempt to mold the social forms to meet the needs of the expansion of production for capital. Beginning with the English land closures during the sixteenth and seventeenth centuries, and the technological advances of the emergence of industry, the bourgeoisie were able to gradually build up their political and economic power under feudalism.

As productive forces developed, peasants were violently expropriated from their lands to make way for new industry, and the privatisation of production occurred through enclosure of the commons. This created a class of 'free' labourers forced to sell their labour power on the market to the ruling classes which had now wrested power from the nobility. Feudal social relations came into conflict with increasing productive capacity, and resulted in the bourgeois 'revolutions' that marked the transition to capitalism. The emergence of the nation state at this time was a perfect vehicle for the bourgeois to legitimise and organise their methods of capitalist management and primitive accumulation, which laid the foundations for capital accumulation to occur in the future, and thus expand internationally.

Imperialism can be loosely described as economic expansion, and the social re-organisation caused by the growth of capital resulting from this process. There are various theories that can help to conceptualise it. According to Lenin, imperialism is an international phenomenon which emerged in the late 19th century. Contrary to the belief that imperial expansion is always directly profitable and concerned with exploiting new materials and resources, Lenin argued that

imperialism is the dominance of finance capital. This monopoly form of capitalism, where banking, industry and state bureaucracies merge into an all-powerful financial dictator, meant that control of the economy was highly concentrated, first on a national scale and then internationally exported. Certain powerful nations were now engaged in a struggle to divide up the world and control of its markets, leading to high levels of competition between nation-states, and an international network of dependence on finance capital controlled by the imperial core. However, although the late 19th century is certainly a period where imperialism heightens with the scramble for Africa and the Middle East, imperialism and forms of colonial expansion have existed as long as capitalism has.

At the same time that the English land closures were happening, America had already been colonised by the Spanish, giving them untold wealth and granting the European bourgeoisie the capacity to develop their productive forces and expand international capital further. The examples are endless - the forming of Australia in 1776 for example, or the Dutch East India Company in the 1600s. The consequences of Lenin's argument about imperialism being caused by the centralisation of industrial capital are also questionable, because it ultimately centres revolutionary potential only with the industrial proletariat in Europe, as that is where the capacity to mold social forces lie internationally. In reality, imperial powers today are not only European but spread throughout the world, most notably China and the USA, and contain a wide strata of the global underclasses that have the potential to revolt.

Other explanations for imperialist growth include one offered by David Harvey; rather than the late 19th century being a specific stage in the development of imperialism, Harvey's cyclical explanation for the ebb and flow of accumulation and consolidation attempts to offer a partial elaboration on Lenin's stage-based theory, and alludes to the fact that imperialism is a moving beast. Luxemburg attempts to explain imperialism by pinning it down to declining opportunities for expansion in domestic markets, which cause nations to look outwards to exchange with and dominate non-capitalist 'backward' regions of the world. Once the 'non-capitalist environment' is exhausted and transformed, capitalism would imminently collapse. However history shows Luxemburg's thesis to be manifestly incorrect.

The social character of imperialism and its impact on the global South cannot be understated; as capitalism expanded, it functioned like a virus by capturing and cloning territories and economies in its distorted image, although differently depending on the national context. Although it is true that colonial expansion by advanced economies to un-industrialised regions has been a huge factor in determining the makeup of the global economic system that exists today, imperial expansion cannot simply be attributed to direct profitability, the exhaustion of domestic markets or the creation of monopolies in industrial Europe. It can be said however that imperialism is a complex phenomenon that involves the expansion of capital internationally, which has resulted in a whole host of developments, including increased competition

between imperial rivals, the extraction of wealth and resources from poor countries, and the domination politically and economically of powerful nations over dominated ones.\

AUSTRALIA AND THE PACIFIC: AN IMPERIAL HISTORY

In this way, imperialism is a destructive outcome of capitalist development and has allowed rich nations to materially and socially dominate the Global South; Australia and its role in the Pacific is no exception. The British government was highly successful in colonising the Australian continent in the 18th century, expending considerable resources to crush Indigenous resistance to occupation in order to create a stable outpost for imperialism in the Pacific region. European capital has been operating in the region since the 1600s with Portuguese and Spanish trading, but it accelerated in the 19th century to mean full imperial domination of the region and social re-organisation along capitalist lines. From this base, in the 19th and early 20th century land seizure, slave trading, annexations and colonial violence in the Pacific were rampant. Almost 45,000 people were taken from Fiji to Australia as slave labourers between 1865-1911, which was a continuation of the 'blackbirding' which began in Vanuatu in 1863, with almost 62,000 people being imported to Australia to work on plantations.

Imperial exploitation continued in the second half of the 20th century; between 1965-1999 the Australian government supported the Suharto dictatorship and Indonesian control over East Timor because it was expedient to their interests. Preceding Suharto coming to power, there were mass killings of communists, unionists and ordinary people with suspected involvement with the left. Between 500,000 and 3 million people were murdered by the army and death squads, which led to the collapse of the communist movement and the removal of the previous president Sukarno. This regime was backed by the US, Australia and other notable Western powers. Before this occurred, the Communist Party of Indonesia was the largest non-ruling Communist party in the world with upwards of 3 million members. The Australian government has consistently backed IMF loans in the region, such as the structural adjustment program which decimated East Timor's economy, and allowed Australian private corporations to extract billions of dollars in profits from oil and gas in Pacific nations.

Foreign aid given to states like Papua New Guinea (PNG), the largest recipient in the Pacific, is used as leverage to ensure governments remain compliant to the interests of Australian corporate and state institutions. After all, granting foreign aid is not about the goodwill of the Australian political class, but about control and ensuring certain countries perform their roles as secure and profitable centres for the expansion of Australian capital. Now, Australian investment in the South Pacific is massive, and foreign private corporations dominate the market. The intense pressure placed on Pacific island countries to adopt neo-liberal economic policies and privatisation from the Australian state has only intensified over the years, partly in response to threats from China because of its aid provisioning, which challenges the Australian

government's control over the region.

All of this is occurring whilst social welfare and public sector funding is being cut domestically within Australia, as well as widespread attacks levied at workers rights, and money is being funnelled into fossil fuels and the pockets of the elite. Now in the context of the COVID-19 pandemic, countries like Australia are voting in the WTO against a temporary suspension of vaccine intellectual property laws, leading to a reduction of supply to places like PNG which are being hit hard by the virus. If COVID-19 is not constrained, it will of course affect the working class more than the rich, no matter what national context. It is clear that the Pacific is an arena where ugly imperialist rivalries are playing out to the detriment of the international working class as a whole.

INTERNATIONALISM AND NATIONAL LIBERATION

Imperialism is undoubtedly a reactionary force that empowers the bourgeoisie to dominate more and more the global working class, so how do we combat it? The most visible resistance to imperialism over the last 100 years has undoubtedly been national liberation struggles, led by colonised peoples themselves, often taking up the demand for independent political control over their affairs. This massive 'decolonisation' movement, which swept the world post-WWII, raises significant questions for how we respond to imperialism and global capital today. Most notably: given our goal as anarchists is the overthrow of both the international capitalist class and the state, on what basis can or should we support national independence movements?

Nationalism is a political strategy which expresses the goal of anti-imperialist struggle as the construction of an independent nation state. Historically, imperialist transformation generates new classes of local elites seeking to rule their own countries, who often encourage and champion opposition to imperialism in the name of national liberation. This is a form of bourgeois anti-imperialism which aims to retain capitalism and all of its horrors simply with a new local ruling class, attempting to hide class differences in the process.

As anarchists, we should stand in solidarity with anti-imperialist movements which are based in the working classes and peasantry. We must fight against all attempts by the bourgeois to co-opt these movements and shape them in their interests. Through argument and example anarchists must seek to transform the struggle for national liberation into a movement for social liberation based on the class struggle of the proletariat acting for itself, whilst keeping political independence from nationalists. We must participate and agitate within movements led by ordinary people against pro-imperialist regimes, insofar as these movements are not seeking to build national party bureaucracies, and aim to win workers over to an internationalist program. Ultimately, we may fight alongside workers in national liberation movements for limited anti-imperialist reforms, but must also fight within these movements against nationalism and

to garner mass support for the project of international proletarian revolution.

It is clear that capitalism is an international phenomenon and requires international solutions to overthrow it. Adhering to the principle of internationalism means that we must unite as an international proletariat against our common enemy. International solidarity between the working classes in whatever nation-state is overseeing the maintenance of capitalist hegemony is crucial in order to bring about a truly social revolution which is sustained and able to take power into the hands of the proletariat as a whole. As anarchists in Australia, a nation in the imperial core, our fight must be both internal and external; we must organise within the working classes at home, but also build and act in solidarity with the international working class. After all, it is only through uniting together as a class that we can hope to win a better world.

SAFETY IN THE TIME OF CORONA: A MUTUAL AID CASE STUDY

Mikhael Erzengel

A bad article about activist praxis during the 2020-21 COVID19 pandemic would probably start like this: 'The COVID19 pandemic of 2020 had monumental effects on society, the economy and politics'. That same bad article would then probably go on to list examples of these effects, and try to deliver some supposedly witty yet profound insight. In truth, trying to sum up the effects of the pandemic on our lives would be tedious, pointless and redundant. There is, however, an aspect of the pandemic which will likely be forgotten, but deserves appraisal and analysis: that old mainstay of anarchist praxis, Mutual Aid.

At the start of the pandemic, the spirit of mutual aid was infectious in some corners of the left. Kropotkin's assertion that humans thrive when they cooperate rather than alone, that human survival itself depends on working together, was inspirational to a great many, as people began to organise networks of food distribution to housebound people, and tenants unions were drawn up to brace for the waves of evictions which were predicted (but which didn't fully eventuate). Many of these efforts, while having noble intentions, fizzled out not long after they were conceived. It is an unfortunate dynamic that while support for mutual aid swells during 'big' moments, it quickly diminishes soon after. It also must be acknowledged that these abortive efforts were limited in scope; while it is very noble and neighbourly to bring groceries to your immunocompromised friend, without actually trying to challenge the economic relations underlying the distribution of goods, it's little more than an unpaid delivery service. Another problem with these efforts was that they flowed in one direction only; mutual aid needs to be reciprocal to be sustainable, even if the mutual actions are unequal in size or scale, or else the side providing the service risks being burned out, or worse, exploited.

The iconic historical example of mutual aid in action would be the Black Panther Party in 1960s America (if you listen very hard, you can almost hear the sound of Maoists fuming that an anarchist would invoke the BPP). The Panthers provided free breakfast for children, and free education and free legal support to those in their neighbourhoods, a practice which reportedly was more confronting to the FBI than all the Panthers' fiery rhetoric combined. The difference is that the Panthers engaged their mutual aid practices at the point of struggle. The free breakfast program was an opportunity to interact with youth and begin to break the racist hegemonic brainwashing which was forced upon them by society. Free education was radical education, inspiring entire apartment blocks with anti-capitalist, anti-fascist theory and praxis. Free legal aid was used to challenge the abuse of police power over black residents. In short, the Panthers practiced mutual aid in a way which allowed their communities to not only survive under capitalism and racism, but to begin to build power and tangible resistance against

such forces. While anarchists may be opposed to the Marxist-Leninist-Maoist politics of the BPP, their praxis of mutual aid is admirable.

But mutual aid engaged at the point of struggle is only one part of a successful leftist movement. Free breakfast and legal defence will not alone vanquish the state- worker revolution remains the only solution. For mutual aid efforts to be truly revolutionary, they must exist alongside and supplementary to a broad class struggle campaign. While Australian anarchists are not in a position to patrol the streets with rifles like the Panthers did (yet…), we need to be able to analyse mutual aid not as an isolated action which helps a discrete set of people, but rather as a tool which can be used alongside other tactics as a means to sustain and strengthen them. As a hypothetical, we can use the example of striking workers. A mutual aid program which gives food and groceries to workers' families is very noble, but not exactly revolutionary. Meanwhile, a strike which quickly fizzles out because workers are unable to put food on the table without pay isn't very helpful in advancing their interests. However, a mutual aid program which puts food on a striking workers' table, thus enabling them to continue the strike action longer than they otherwise could, is a perfect example of a sustained action in practice. Better yet, a group of workers in one industry banding together to put food on the tables of the striking workers of another industry, with the understanding that the favour will be repaid in kind when circumstances are reversed, is a microcosm of a bona fide worker revolution.

Now, we move out of hypotheticals and back into the setup of this article's first paragraphs.

In May of 2020, the world exploded in a new wave of protests against police and institutional racism. In Australia, a country which oftentimes refuses to reckon with its past of genocide and colonial violence, mass attention was turned to the Deaths in Custody campaign, protesting against the conditions which enabled the police to murder over 400 First Nations people since 1991. But while Australia's coronavirus burden was, at the time, very low, there was understandable anxiety about the prospect of mass demonstration during a pandemic. However, rather than letting this stop them, or waiting for the state to impose a solution from above, activists began to develop their own methods of keeping the community safe.

The first time I ever acted as a COVID19 marshall was in June of 2020, at a protest in the Domain. We didn't really know what we were doing; we were just motivated to make sure everyone was kept as safe as possible. Our function was exceedingly simple: we stood at the entrance to the gathering with a big box of facemasks and a few big bottles of hand sanitiser, offering them freely to rally attendees. But the community response was very positive; people felt like their safety was being accounted for, and their anxieties about mass gatherings were alleviated somewhat.

KID'S KORNER COMMUNIST CROSSWORD

Daniel Rashid

ACROSS: 1. EJACULATING 4. KRONSTADT 6. CAMATTE 9. BAKERS 10. URABI 11. ORNITHOLOGY 14. MANGO 15. SCOTLAND 19. LENIN 20. AWL 21. GHANDOUR 22. TURDS 23. LEV **DOWN**: 2. CARRARA 3. GOATFUCKERS 5. SEGUI 6. CARDEW 7. LEMONADE 8. TITO 10. USI 12. GUILLAUME 13. POSADAS 16. SANTA 17. MOOR 18. SAC 19. LIP

Across	Down
1. The 19th century Christian communist settlement Oneida forbid men from doing this, in order to protect women's health	2. Traditional home of anarchism in Italy, also known for its high quality marble
4. The place in northwestern Russia where tens of thousands of sailors, soldiers and workers launched the last major socialist challenge to the Bolshevik regime	3. Spartacist League leader Jim Robertson once infamously described Albania as a nation of these at a party forum speech
6. This French ultraleft theorist refuses to bathe on the grounds that it is bourgeois	5. One of the CNT's most important early leaders, nicknamed "sugar boy" and assassinated by boss' goons during the pistolerismo years
9. The trade union of these workers was the stronghold of anarchism in Moscow until it was forcibly dissolved by the Bolsheviks in 1920	6. Britain's most recognised avant-garde composer; became Maoist in the 60s and turned away from the avant-garde to create bad pop songs to uplift and inspire the masses
10. Malatesta once travelled to Egypt to fight in a revolt led by this man against the British; he had to stop when he and his comrades got stuck in a muddy lake bed outside Alexandria	7. The early utopian socialist Charles Fourier believed that after communism was established, the oceans would lose their salinity and transform into this liquid
11. The 1915 conference of anti-war socialists in the Swiss village of Zimmerwald was organised under the guise of being a conference on this scholarly subject	8. Based on the number of official guests, this socialist leader's funeral was the largest in history until that of Pope John Paul II in 2005
14. Given to Mao by Pakistan as a diplomatic gift, this fruit became a highly sought-after decorative item during the Cultural Revolution	10. Italy's most important and longest lasting revolutionary syndicalist union has these initials
15. French syndicalist pioneer Emile Pouget credited the invention of go-slows to the natural laziness of the workers of this country	12. Together with Bakunin, this man was expelled from the First International at the Hague on trumped up charges of conspiracy
19. This socialist leader wrote the charter of the first Russian nudist club	13. This Trotskyist leader believed strongly in the revolutionary potential of nuclear war, and to that end criticised Castro for not nuking the U.S.A. during the missile crisis
20. This British Trotskyist group has at least once published incest-themed poetry written by its main theorist	16. Kramer from Seinfeld was radicalised into becoming a communist whilst working in this position at a department store
21. Lebanese biscuit manufacturer whose factory was the site of the most intense worker struggles in Lebanon in the 1970s	17. Engels' pet name for Marx
22. Spartacist League leader Jim Robertson once described the Kurds as these	18. Initials of the Swedish syndicalist organisation; also a technical term in especifist doctrine
23. The real first name of the man in the top-right picture	19. Name of the French watch-making firm that was taken over by its workers in the 1970s, one of the defining radical events of the period in that country

We have received insightful commentary from readers on articles published in the first and third editions of our bulletin, on our articles on the Russian Revolution and Sex Work. The comrade who wrote to us with amendments to our Russian Revolution article indicated they would prefer for their contribution not to be published, but we would like to aknowledge that it was received and taken into account. The criticism we received on our article on sex work was thoughtful and useful, and is included below.

While we may be slow to respond as we are a collective of active organisers, we appreciate your thoughts and commentary deeply.

A RESPONSE TO THE ARTICLE ON SEX WORK FROM THE LAST BULLETIN

Hayley Fox

Hello,

A response to the article on sex work from the last bulletin.

While the article makes good points in regards to criminalisation and stigmatisation of sex work, there are some highly dubious arguments that are made elsewhere.

1. That sex work has "subversive potential" under a hetero-patriarchal capitalist system (by quoting Sylvia Rivera???)
I'm not even sure where to begin with this. The quote is framed by the idea that when SWERFs characterise the sex work industry as patriarchal oppression of cis women in need of being saved, they deny the existence of LGBT+ people in the industry. OK, so far, so good. But then the article seems to imply that because Rivera says that one part of not having a civvie job is that she "[does] not want to go to work looking as a man", that sex work has some liberatory potential for those wanting to express their gender identity in the workplace, despite Rivera also saying it was "the only alternative we have to survive". The article also cuts off the earlier part of the quote in which Rivera says she doesn't even want to wear what she wears while working, and also more evocatively says "we don't want to be out there sucking dick and getting fucked in the ass". Not exactly a strong statement in support of the hetero-patriarchal capitalist system being subverted. Personally, I don't think that even if my gender identity is affirmed in sex work better than in civvie life (which early in my transition was true) that it still

subverts any larger structure in a positive sense. Sex work commodifies trans women's bodies so that straight men can privatise their desire for us, somewhere to discretely dump their financial and libidinal excess while still maintaining a wife and two kids.

You don't have to counter SWERFs with empowerment narratives, especially if they just aren't there. An honest appraisal of sex work can be done alongside giving oppressed groups self determination as opposed to repression.

2. That sex work is an avenue for oppressed classes to overcome economic barriers through direct extraction of profit (?) from typically wealthier men, which is a radical act (!)
The first part of this argument, that sex work can help overcome economic barriers, is true in a sense but hardly a communist argument. It is particularly strange that this argument would be made right after Sylvia Rivera's quote, considering the consistent barriers she faced still while doing survival sex work. The article continues to say that in NSW at least 60% of sex work is intervened by a manager/boss of some kind and that unionisation does not exist. With such exploitation and unevenness in who overcomes economic barriers, its a reasonably flaccid celebration of flowers blooming in concrete cracks.

The second part of this argument is so laughable that I am amazed it was made (twice!) in a serious communist journal. Let's break down the idea that sex workers "extracting profit from typically wealthier men" is a radical act.
a. Selling a commodity is not extracting profit from the buyer, profit extraction comes from labour exploitation
b. Extracting profit is bad, anyway
c. Selling goods and services to rich people is not radical simply because of the identities of the buyer/seller (its not even radical in any circumstance)
The use of the phrase "extracting profit" is particularly galling considering how sex workers are exploited by bosses, many of whom are wealthier men by that process. And the idea that rich men have been made poorer to the benefit of sex workers is just a weird, liberal fantasy of gender equality and economic redistribution. It's like thinking Mackenzie Scott is a radical feminist communist hero for divorcing Jeff Bezos.

The rest of the article is positive, although I wish under the formulation of revolutionary sex work, it went past the prefigurative politics of creating sex work co-ops.

FURTHER READING

IDENTITY POLITICS

Touré F. Reed on Jessica Krug/"Jess La Bombalera": https://www.jacobinmag.om/2020/09/jess-la-bombalera-and-the-pathologies-of-racial-authenticity

Jessica Krug as "La Bombalera", testifying to the New York City council, complete with surreal accent: https://www.youtube.com/watch?v=n40wElFtlmU

Krug's Medium post admitting to her deception: https://medium.com/@jessakrug/the-truth-and-the-anti-black-violence-of-my-lies-9a9621401f85

Noel Ignatiev on police killings, race and class: https://hardcrackers.com/survey-police-killings-race-class/

Talk by David Ranney on his book: https://www.youtube.com/watch?v=sJ9-hgWmTgw

CONTRIBUTIONS

Feedback and general engagement from readers is important to any serious radical journal. As such, we encourage anyone with thoughts or questions to submit letters to us to be printed in future bulletins. Contributions should be no greater than 300 words, and should be related to content in the bulletin or to Australian politics generally.

Those wishing to contribute art to the bulletin are also strongly encouraged to e-mail us.

Though we prioritise generating articles through our reading group, if you would like to contribute a longer article of your own, please e-mail us with your proposal and it can be discussed.

sydneyancoms@gmail.com

MUTINY!

AN ANARCHIST-COMMUNIST PUBLICATION BY BLACK FLAG SYDNEY.

Welcome to Mutiny! Mutiny is a monthly, worker run newsletter published by Black Flag Sydney. The primary purpose of this newsletter is to encourage the growth of social and political movements against exploitation and oppression by providing anarcho-communist perspectives and analysis on contemporary political events in Sydney. This is guided by our belief that it's only the working class **themselves** - their organisation and power - that can fundamentally change society, and topple the domination of the rich and government officials that working class people have faced for hundreds of years.

The articles published on this site are a combination of all of our printed articles as well as some extra online articles - so keep an eye out for our slick newsletter at rallies and events or keep up to date with our website.

With the online launch of Mutiny we are also proud to publicly announce the formation of Black Flag Sydney. We are a collective of anarcho-communists who share the belief that the most effective means of growing anarchist ideas and supporting working class struggle is by working together in an organised and disciplined way.

See our website for more information and articles! - https://blackflagsydney.com/

WEBSITE

BLACK FLAG SYDNEY

FACEBOOK

src activism advocacy representation

SYDNEY ANARCHO-COMMUNISTS

This bulletin was written, designed, and produced by the Sydney Anarcho-Communists from our weekly reading group. We are a libertarian socialist group formed along a shared affinity for the tendencies of anarchism: the organised struggle for a society coordinated on the basis of solidarity and without the interference of the state or capitalist bosses, and communism: that this society will be organised around each according to their ability and human need rather than profit and exploitation. This world will only be possible when working people take the reins of society from the state and the capitalists and run it for themselves.

Everyone interested in the ideas of anarcho-communism is warmly welcomed to attend our weekly reading group from 6pm-8pm at Monster Mouse Studios, 9 Gerald St Marrickville.
For updates on the reading groups, its readings and topics and general information, request to join our Melbourne/Sydney Facebook Group "Ancom Reading Group": https://www.facebook.com/groups/838449613333624, our Facebook Page "Sydney Anarcho-Communists": https://www.facebook.com/Sydney-Anarcho-Communists-106535081162644 and our Twitter "@sydneyancoms": https://twitter.com/sydneyancoms

May we always carry a new world in our hearts!

Facebook Page | Facebook Group | Twitter Page